



The
**CHRISTIAN
CENTURY**

A Journal of Religion

A Sermon by

FREDERICK W. NORWOOD

Can America Save Her Poets?

By Fred Eastman

Through the Gate Beautiful

By Edward Shillito

Professor Phelps Talks Again

By Frederick Lynch

Labor's Anniversary

Pooling Salaries

Editorials

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EDITORIAL

SENATOR BORAH used a phrase in commenting on the Clemenceau letter which deserves attention. Up to this time, the senator had opposed cancellation of debts. Now, in reply to the former premier, he says that there should be no cancellation unless it takes the form of general cancellation all around. Between the two views there is an enormous and important gulf. Senator Borah is obviously referring to the fact that France, while she claims that she cannot pay us four billion dollars, is still insisting that Germany pay her at least twelve billion dollars under the Dawes agreement. Taken in connection with recent remarks made by Secretary Mellon in defense of the American funding policy, here is clear proof that a new attitude of mind is growing up among American officials. It is interesting to trace the development. We began by insisting that Europe pay every penny. During the past winter debt agreements were made which amounted to virtual partial cancellation. But the administration strenuously denied that this was their import. Now, with Europe shrieking "Shylock!" we assume an air of injured

innocence and point with pride to the cancellations. Yet we are not out of our difficulties. The agreements provide for payments over sixty year periods. Substantial payments do not begin for five years to come. But those will be the very years in which the German failure to meet the Dawes demands will become critical. Yet while we maintain the fiction that France and Italy are actually paying their debts to us—a fiction that Mr. Mellon evidently regrets—we can say nothing about a cancellation all around. Senator Borah's remark, if taken seriously, might start us toward a policy in which our readiness to cancel could be used as a leverage, or bargaining asset, to bring sanity and morality into the post-war financial and political arrangements of Europe.

They're After Eddy Again

MR. WILLIAM FRANCIS, president of the Chicago Y. M. C. A., is reported to have sent a formal demand to officers of the national association that they repudiate utterances credited to Sherwood Eddy. Mr. Francis is thus following a suggestion made editorially by that moral palladium, the Chicago Tribune. It was the Tribune which first dug up remarks Mr. Eddy is alleged to have made while on his present trip to Moscow, and began shrieking to heaven. It was the Tribune which demanded that the Y do something. Mr. Francis has merely obliged. That—from the standpoint of the Tribune—is nice of Mr. Francis. Of course, this isn't the first time that officers of the Chicago Y. M. C. A. have tried to hang up the hide of Sherwood Eddy. And, as long as the Chicago Y. M. C. A. stays as it is and Sherwood Eddy stays as he is, it probably won't be the last attempt of the sort. The Eddy gospel simply will not down with the gentlemen who are all for dormitories and swimming pools and basket-ball teams and benevolent paternalism and the economic status quo. Fortunately for Mr. Eddy—provided he wants to retain his place on the national council of the Y. M. C. A.—the organization as a whole is not dominated by Chicago ideas. It is amusing to discover what has caused this latest furor. Mr. Eddy, with a small group of friends, is visiting Moscow. In the group, incidentally, is the editor of The Christian Century. On arrival, the group was tendered a garden party by some lady who, though unknown to us, is said by the reports to be close to the center of soviet authority. Mr. Eddy had to

reply to a speech of welcome. Remarks made under such circumstances always partake of a measure of constraint. Judging from as much as the papers carried, Mr. Eddy did his job pretty well. In his brief remarks, he referred to the interest which the group was to have in studying a country that challenges "nations ruled by swollen, selfish capitalism." It was the capitalism that started the row.

Goodwill Mission Summarizes Conclusions on Mexico

NEWSPAPER READERS must be aware by this time that Dr. Alva W. Taylor, of the staff of *The Christian Century*, has been in Mexico for some weeks at the head of what has been called a goodwill mission. Out of the unusual opportunities which the mission has had for contact with both sides of the present dispute *The Christian Century* expects to receive some material of unusual importance. The commission as a whole, on leaving Mexico, has adopted this statement: "This group of thirty-two students from the United States has spent two weeks in an intensive study of the Mexican situation covering the tense days around August first. We have interviewed representatives of labor, of education, of both Mexican and foreign business, of the Roman Catholic hierarchy, of the protestant churches, and of the government. All have received us with courtesy and talked to us freely. We have seen no riots nor any signs of violence. We searched for such and could discover no disturbances beyond a few of minor type. We are assured by the representatives of all groups, including those of both American and Mexican business, even of those opposed to the government, that the Calles government is strong, is in full command of the situation, and that they anticipate no serious trouble. We believe a program of education and social reform is necessary to the rehabilitation of Mexico. Without passing judgment upon details or upon the methods used, we believe that the Calles administration is engaged in a great program of social reform, and that all who are truly interested in the welfare of Mexico will cooperate in its essential undertakings. We believe that when the churches in Mexico accept, as they have done in the United States, the fundamental, democratic principle that every individual, irrespective of his religion, owes civic loyalty to the state rather than to the church, that the religious question will be settled in Mexico and that the church will prosper the more for it."

Further Trials of a Prayer- House Builder

POOR BISHOP MANNING and his "house of prayer for all people"! We do not know what emotions the various contretemps which have marked his cathedral-building enterprise have aroused in him, but the bishop is ready for immediate canonization if he has continued steadfastly in a mood of devotion. First there was that Rockefeller letter, followed almost immediately by the impudence of the Reverend William Norman Guthrie. By the time those initial shocks had been shaken off, there came the "sports" window with the bird-shooting scene. Then some sub-

ordinate gave Mrs. Belmont her chance to write her letter (still unanswered). Then the facts as to the contract under which the raising of the money had been farmed out to a firm of professional promoters leaked out, and that didn't increase the enthusiasm of subscribers. Then came that devastating "portrait" in Harper's. Then, in attempting to raise money for a "national press bay" the hat was passed among all the denominational editorial offices, and the Lutheran editors saw their opportunity to make a few remarks—and made them. And now the poor bishop has announced the names of eight missionaries who are to be honored with statutes in the niches of the pillars of the nave. These missionaries are, says the bishop, the eight who have left the most lasting mark on America. They are Robert Hunt, Bishop Seabury, Bishop Kemper, Bishop Tuttle, John Elliot, Roger Williams, Father Jaques and Father Serra. Says the Presbyterian Banner, "Such a travesty on historical truth ought not to mar the architectural beauty, not to speak of the sanctity, of a great cathedral." And, comparing one editor's comment with another's, this is a mild one.

August Will Be Free

THE FEDERATION of churches of greater New York is reported to have issued a calendar for the church year which begins on the first of September. Accordingly, the churches of the federation will be expected to devote the Sundays and weeks of the next twelve months to the following designated topics: September 5, labor; 19, prayer for public schools; 26, social visitation by the churches, church school rally and children's week; October 3, opening week for weekday religious education, with rallies; 10, church attendance week; 17, neighborhood visitation to locate unattached protestants and to discover families desiring Bibles; 31, world's temperance; November 7, father and son week; 14, week of prayer for young men and witness week in visitation evangelism; 28, advent; December 5, golden rule; 16 and 26, Christmas; January 2, new year's and beginning of week of prayer; February 13, race relations; 20, week of prayer for college students; March 6, religious books; 27, Y. M. C. A.; April 10, Palm Sunday, 17, Easter; 24, Lord's day observance; May 1, sacredness of life and law; 8, mothers'; 15, vocational; 29, "Own Christ as king"; June 5, Whitsunday; 12, trinity; 26, public and high school graduates; July 3, independence. Pastors may be inclined to observe the last "feast" on the list with something of an air of mockery. At any rate, August is left free—for vacations!

Bishop Leonard and Senator Reed

BISHOP ADNA W. LEONARD, of the Methodist church, recently took occasion to say that any governor who has kissed the ring of a bishop hasn't a chance to get within a stone's throw of the presidency. The remark and the anti-Roman sentiments accompanying it made Senator Reed, of Pennsylvania, wroth and prompted him to declare

that "it is enough for a man to have any kind of a religion, no matter what kind." Politicians thought the senator's statement significant because it was made by a republican in favor of democrat Al Smith, at whom the condemnation of the bishop had been pointed. Students of religion will regard the statement as significant because it offers new proof that religious indifferentism is the inevitable fruit of religious bigotry. The bigot declares that his religion alone is true and that all other religions are false and dangerous. The man of the world who watches the hatreds and animosities which result from this bigotry thereupon tries to resolve the difficulties into which religionists have plunged themselves by insisting that all religions are equally true. Indifferentism in religion is possibly preferable to bigotry but it is hardly more true. Religions are no more equally true than oranges are equally luscious or human beings are equally intelligent or equally generous. If religious zeal easily degenerates into fanaticism wise men are always inclined to avert the fanaticism by destroying the zeal. But their solution of the problem is too easy. Difficult as it may be, we must cultivate a life and a zeal which champions the truth revealed to it without becoming blind to other truth or to the alloy of error in its own truth. To be at once zealous and tolerant is a difficult but not impossible achievement. It is not impossible because it is necessary. Without it religion confronts the impossible alternatives of fanaticism or impotence.

The Conscience of The Citizen

THERE IS another aspect of Bishop Leonard's attack, however, which deserves attention. If the reports in the New York press are to be believed, the bishop, in addressing a congregation largely composed of Methodists, and speaking as the resident bishop of that area, said categorically that no citizen could vote for the present senator from New York in the approaching republican primaries and remain a good Methodist. By thus attacking Senator Wadsworth in the same speech in which he chastized Governor Smith, Bishop Leonard may have sought to keep the party balance even. And there is, of course, no possibility of excommunication on the part of a Methodist bishop, no matter how Methodist citizens may vote. The bishop was, at the most, only expressing an opinion. But it was the kind of an opinion that lays a church official—and particularly a protestant official—open to misunderstanding and attack. If the present trouble in Mexico has any lesson, it should be the danger involved when ecclesiastics come to be lords of the civic as well as of the religious consciences of their flocks. Not but that the ecclesiastic can lay down moral principles to guide the citizen in his civic duties. He both can and should. But when it comes to telling a man specifically how he must vote in order to remain in good churchly standing, then the gains of the protestant reformation are clearly endangered. We find it easy to sympathize with Bishop Leonard, on the personal side, for the judgment of Senator Wadsworth to which he has come. The way in which that astute gentleman, and the republican

organization in his state, have tried to run with the hares and hunt with the hounds on the prohibition issue is about as cheap a spectacle as politics has afforded for some time. But, however great the provocation, the bishop will do well to think twice or oftener before he employs his high office, even by implication, to coerce the conscience of the citizen.

The A. F. of L. Enters Passaic

A NEW STAGE in the Passaic strike is reached with the entrance of the United Textile workers, an American federation of labor body, into the situation. Following conferences between the committee of negotiators empowered by the strikers and the officers of the United Textile workers, it is announced that the latter body will receive into its membership the present membership of the United Front committee—the name under which the strikers have conducted their organization. As soon as the change has been consummated, the A. F. of L. organization will seek to open negotiations with the employers. Since the strike propaganda of the mill owners has rung the changes on their unwillingness to recognize a union not affiliated with the A. F. of L., it is difficult to see how, now that this affiliation has been secured, the owners can refuse to negotiate. A settlement should certainly be effected without undue delay. The United Textile workers exacted, as the price of their intervention, the retirement of Albert Weisbord, the young strike leader whose communistic affiliations have provided the chief debating point of the struggle. There seems to have been no hesitation on Weisbord's part to accede to this demand. He stepped out with a farewell message of perfect dignity. Whatever his political views, Weisbord must be credited with having shown powers of organization and leadership almost unmatched in recent labor struggles. He has, moreover, kept a strike of extreme bitterness, carried on by thousands of largely uneducated persons, mainly within the bounds of law and order. In the meantime, while the negotiations impend, the thousands of workers continue on scanty strike relief incomes, and their children still look for milk and wholesome food to the public which has been aroused by the issues uncovered.

Passaic Receives Our Strike Report

BOTH of the daily newspapers in Passaic gave extended editorial notice to the review of the strike published in *The Christian Century*. The *Daily News*, in addition, made some parts of the report a featured news story, run under a double-deck "banner" headline that covered most of its front page. To an unexpected degree, the papers accept the facts and conclusions printed in these columns. Both insist that there were inaccuracies, which is probably true, human fallibility being what it is. But neither paper lists any important mistakes in detail. The *Herald* thinks that an injustice was done the pastor of the First Presbyterian church in condemning him, even by implication, for allowing the peripatetic preacher, the Rev. "Bill" Simpson, to be thrown out of his church. The *News* thinks that the judgments

expressed concerning the Passaic papers were unwarranted, and denies categorically one statement, namely, that Weisbord had contributed an editorial to the Herald. The Herald does not mention this. Apart from these minor details, the two papers are generous indeed in their estimate of the value of the study as a whole. "There remains a profound conviction," says the Herald, "among a great many people that the wage cuts made by some of the mills last fall were unnecessary. . . . There are many things in The Christian Century review to think about for some time to come." And the News says: "It is a telling indictment. No one can read it without admitting the truth and the force of much that is contained in it. . . . Is this overdrawn? One has but to listen to the whirlwind of controversy upon every side to know that it is not. The question of blame is another matter."

Pooling Salaries

THE MEASURE of the spiritual and moral effectiveness of every institution of religion is the extent of its detachment from the social order in which it lives. Organized religion ought to be to society what conscience is to an individual—the urge of the ideal against the brute facts of life. Whenever an institution of religion becomes so thoroughly involved with the economic interests and the natural instincts which motivate a social organism as to lose the perspective by which such interests and instincts are analyzed and judged, and whenever it becomes so dependent upon the chief beneficiaries of any economic society as to sacrifice its freedom to criticize the ethical implications of that society's economic life, it becomes a salt that has lost its savor. The protestant church is deeply involved with the economic interests of the commercial middle classes. Historically it is in some respects the spiritual by-product of the rise of the middle classes. Its present attachment to the interests of these classes is revealed again and again, nowhere more clearly than in the Passaic situation recently analyzed in these pages. Yet there is always enough spiritual power in the church to fret at the restraints created by historic fact and present necessity. There are literally hundreds of ministers and laymen in American churches who are impatient with the impotence of the modern church before the tremendous ethical problems which modern economic and national society faces. Their impatience has been growing for years but it has had no seeming effect upon the general attitude of the church. The social idealism in our churches is baffled and confused before the mass of inertia and the walls of indifference which it seems unable to penetrate. Where shall new energy be found for this formidable task and what new strategy shall be attempted to mount the hitherto impregnable citadels of economic injustice?

It is out of the sense of stress created by this situation that small groups of ministers, mainly Methodists up to this point, have begun to consider seriously the proposal to pool their salaries. The urge which is driving them to this step, which will seem foolhardy to all practical people, is on the one hand the desire to exhibit the ideals of brotherhood

which they profess to believe more effectively in their own lives and on the other to reduce the evils of a professional ministry to a minimum. One of the most powerful links between the world and the church is the need of the minister for financial support from his people. He belongs to a profession and every profession has the drift toward secularism in it. No one will tell him blatantly that he must conform in his opinions to the ideas and prejudices of those who are most generous in their support of the church's budget. But it is difficult to escape a situation where that necessity is constantly implied and sometimes insisted upon with possible suavity, but with no less force.

Whatever are the ideals which motivate a man's ministry, it is not easy to escape the tacit or explicit assumption that he is a servant of the local group to which he ministers rather than a servant of God, preaching a gospel without fear or favor. Even if no pressure is ever exerted upon him a sensitive soul finds it difficult to evade what he must inevitably regard as considerations of gratitude. He cannot bite the hand that feeds him. Men with extraordinary grace, tact and courage will always be found to transcend the limitations of such a position but meanwhile its general effect upon the institutions of religion are unmistakably enervating. Not only is the prophet made too dependent upon the caprices and prejudices of a local community which has only partially caught the vision of a kingdom of God but the spiritual effect of his ministry is spoiled by the inevitable commercialism which enters his work.

Once a vocation has been made a profession it is not easy to save the profession from the fate of becoming a commercial advantage. Large congregations enter into competition for the best brains in the profession. Since America is inordinately wealthy this competition is establishing ever new high standards of salary. None of these salaries are exorbitant when compared to the prizes which the world of commerce and industry offers to brains, and it is easy enough to justify them not only by such a comparison but also by the alleged necessity of maintaining a standard of living somewhat commensurate to the standards of the flock which the minister shepherds. Nevertheless the evils of the system are obvious. Pride on the one hand and envy on the other corrupt the relations of ministers to each other. Preaching the gospel becomes a profession in which eloquence is established as a prime desideratum and paid for according to commercial standards. There is a subtle cynicism in the attitude of most congregations, which assume that a high enough salary will finally secure the man of their choice for their pulpit. Meanwhile the standards of living which are supposed to be strategically necessary for the minister of the wealthy become a part of the whole system of luxurious living by which America outrages the conscience of the world.

The consequences of the whole system are so inevitable and so dangerous to spiritual life that the question must be raised whether the professional ministry as such ought not to be regarded as a necessary evil. It makes the ministry dependent upon and enmeshes it with the whole economic order in which it functions, with all its evils and limitations, in a way which inevitably tends to destroy its spiritual force.

Necessary evils are not always to be discarded. They may be too necessary for that. The educational and pastoral duties of the minister in a modern church make it difficult to maintain the church without setting men aside to devote their full time to the ministry of the church. The life of the church may demand the professional priest but anyone who engages in such a profession ought to be cognizant of the limitations of such a position and the perils which lurk in it. Through all the ages, religion has been generated by God-intoxicated amateurs and corrupted by professionals who made a living out of its resources. Organized religion can never attain the fullest measure of spiritual power if it is not anxious to reduce to a minimum the spiritual and moral limitations which are inherent in organization itself.

Pooling salaries would not remove all the difficulties. Indeed, it would create some difficulties of its own. It would be necessary, for example, to take up again in many denominations the whole question as to necessary qualifications for the ministry before any such system of financial support could become of more than limited scope. But if pooling would not serve as a universal panacea for all the ills of the church and its professional ministry it would certainly overcome some of the limitations which now impede the progress of Christianity. It would eliminate commercial competition and commercial evaluation of pastoral efficiency. It would partially limit the dependence of the preacher upon the local group and make the conscience of the Christian community as a whole a potent force in his ministry. It would reduce standards of living until the preacher was brought once more into real brotherhood with the lowly of the world, who never escape the anxiety which the struggle for shelter and bread presses upon the poor. It would help to relate ministers to the Master whom they serve and who knew not where to lay his head. It might not solve all of the problems of the organized church. But it might prove a next step that ought to be taken to release the latent spiritual resources of Christianity for the redemption of society.

Labor's Anniversary

AS COMPARED with most European countries, the United States celebrates few holidays. Most of these are of a patriotic nature. Two or three are of religious significance. One alone honors a particular class of citizenship. That is Labor day. It is easy to think of other classes as worthy of public regard—educators, inventors, artists, farmers, merchants, journalists, and people of other vocations. But for industry alone has there been reserved the celebration of a day with legal status and obligatory character. Of course the reason for this distinction lies in the rapid growth of the labor movement and its insistence on the recognition which a national holiday alone secures. No other body of citizens has been able to acquire such a dignity, or has thought it worth while to insist on it.

Once in the year therefore the entire population of the republic is summoned to discontinue its customary activities, and take stock of the place and importance to which the labor group has attained. This is a significant and

wholesome fact. No other class includes so large a portion of the manhood and womanhood of the nation. That alone might justify such an observance. But there is a more important consideration. Labor day is the celebration of a long and constant struggle for rights and opportunities that goes back to the beginnings of civilization. That evolution has been marked by the stages of slavery, serfdom, feudalism, industrial revolution, and in later days the development of trade-unionism. The men who march in Labor day parades may be ignorant of the dim beginnings of the enterprise they represent, but it is one of the oldest phases of social expansion.

But the most obvious meaning of the day is found in the large measure of antagonism between the two classes involved, the workers on the one side and the groups representing capital and management on the other. There are many forms of class and group division based on race, color, religion, politics and sex. But the labor movement presents the most extensive and persistent type of organization found in the nation. The constituency of the various forms of association mentioned differs in social status, in intellectual outlook and in economic interests. But the organized labor movement is composed of men and women who are held together by a common purpose, and in varying degrees inspired by a common impulse. Economic pressure produces this sense of solidarity, if there were no other motives, for they are all wage earners, and depend upon their work and its rewards for their livelihood.

The growth of class consciousness among the members of this large section of the citizenship has been rapid, and the struggle for better working conditions has brought on a condition of tension and antagonism between labor and management which for persistence and bitterness has no equal. With rare exceptions the two groups regard each other with suspicion and hatred. This is an unfortunate and sinister situation. Each class is essential to the industrial welfare of the nation. Each is necessary to the other. Yet the extent to which group antagonism between them has been carried amounts to little less than war, which has broken into open conflict in many instances.

The list of charges which each brings against the other is long and damning. Capital and management accuse labor of continual efforts to raise wages and shorten the hours of work without regard to the quality or adequacy of the service rendered; of demands for increasing share in the control and even the ownership of the business; of undue and criminal waste of materials and time in the processes of production; of sabotage and other forms of violence in the attempt to secure the ends sought; of strikes and other types of interference with the normal processes of industry at times of critical importance to the business; of stimulating discontent among satisfied workers for the purpose of promoting the organization of labor unions; of making use of these unions far less for the advancement of the membership in educational, social and domestic competence, the right use of leisure and funds, and other helpful purposes to which such an organization might be directed, than for the construction of a fighting machine for the attainment of the ends of self-interest, and other accusations too numerous to be recorded.

Capital, on the other hand, is charged with an unscrupulous determination to regard the industries as its own possession, to be managed without concern for the welfare or the rights of the men and women employed; to consider labor a commodity which can be hired and fired at will, and in no manner is entitled to the fruits and securities of the business it has helped to create, beyond the mere limits of the daily wage; to oppose all legislation which provides for the safeguarding of womanhood and childhood in industry, or for the care of workers injured, or outworn; to utilize such forms of pension and welfare work as are widely advertised by some of the industries as means of holding the workers in control and preventing them from employing legitimate methods for the improvement of their condition; and, most of all, to use all means in their power to demoralize and if possible destroy the unions themselves. These are but a few of the accusations brought against the owners and managers of great industrial plants by the men in their employ. The unbiased onlooker on the struggle that is taking place is well aware that many of the charges brought by each side against the other in particular cases are true. He knows also that many of them are unfounded and unjust. He cannot know all the facts in all the instances. Where class feeling runs high, as it always does in a controversy of this nature, the truth is seldom fully disclosed. And as in all conflicts, each side is likely to seek the injury of the other as its chief concern. The losses that have been entailed in the industrial struggle of the past few years are incalculable. But the chief sufferer is neither capital nor labor, but the public, which is the unfortunate bystander. And it is to the interest of that public, in pure self-defense, to see that serious and determined efforts are made to compose the differences, and arrive at a better understanding.

In large measure that innocent bystander is the church of God. It includes a very large majority of the people affected by the present unhappy antagonism. A large percentage of the capitalistic and managerial class is included in its membership. A great company of the workers are also enrolled in its ranks, though it is often affirmed that labor is not in the church, and is even hostile to it. But the church is the one institution that, being in large measure concerned in the controversy, has at the same time the power and the motive to influence both parties to a better understanding. There is no other organization that is either interested or competent to the same extent. The schools, the clubs, the fraternal organizations, the press—none of the usual instruments of social organization and progress can take a hopeful hand in the industrial problem but the church.

It is a truly promising sign that this responsibility is perceived and assumed. It is not without peril. Both parties to the struggle are sure to insist that the church knows nothing of the issues involved and would better remain apart. But both are wrong in this contention, for while the rank and file of church members may know little of the technicalities of the labor problem, they know some things about it, and are eager to learn all that may be known. Moreover there is an increasing number of careful students of economic questions who are quite competent to speak with authority on the labor question, and because of their unbiased

attitude, are in better position to speak fairly and judicially than men connected with either side of the controversy. Such men are placing before the church the results of their inquiries, and are proving their value to all ministers and laymen who care to know the facts.

Labor day comes this year on Monday, September 6. The day before has been designated as Labor Sunday in the churches. The observance of this day has grown in extent and value during the past few years. The Federal council of churches has issued an annual message pertinent to Labor day, and this has been widely used by ministers in their preparation for the day. More than ever before is the wise use of Labor Sunday incumbent upon the churches. It requires wisdom and discretion on the part of ministers. There will be men of the commercial class who resent any reference to industrial matters on the part of their ministers, on the ground that they do not understand them, and should confine themselves to the preaching of the gospel. Of course any proper preaching of the gospel includes its application to human life, and no phase of that application is more clamorous for wise consideration than the relation between the church and industry.

The wise preacher will avoid the two extremes of cowardly silence and of confident pronouncement in a field where no man knows all the facts. Many sincere and significant efforts are being made by men of prominence in the field of industry to solve the question in a spirit of goodwill. An increasing number of labor leaders are apparently sensitive to the moral elements involved in the situation. When men like Mr. William Green, president of the American Federation of Labor, come before conventions of churchmen and point out the common interests of the church and the labor movement, there is hope of a better understanding. It behooves the ministry to prove to both capital and labor that even if it cannot speak with finality upon the matters at issue, it is at least deeply concerned to assist in bringing about a more constructive order. To prove that the church cares and is minded to take some sympathetic part in the great debate is of incalculable advantage.

The annual message of the federal council of churches is informing and impartial. It can be secured from the offices of that organization either in New York or Chicago. It ought to be carefully studied by every minister in preparation for Labor Sunday. It might well be read to the congregations. If practicable, a supply could be obtained for distribution. It commits no one to a particular point of view. But it does make clear the church's concern that the present unhappy conflict, so portentous in its implications, and so disastrous in its present aspects, shall not continue if the offices of the church of God can be employed as mediator. In a very modest way all the people belong to the owning and managing class. To a much larger extent all are working people. The church is deeply concerned in such a situation. Its credit is at stake if it cannot bring some helpful influence to bear in the emergency. In the last issue it is only the spirit of Jesus Christ that can offer the right solution. Far from being merely ideal, the ethics of Jesus, severely applied, always work, and are the only sort of principles that will work in the highly complex and stressful conditions of human life.

The Observer

Professor Phelps Talks Again

THERE IS HARDLY ANY BOOK to whose appearance I look forward with more eager anticipation than Professor William Lyon Phelps' "As I Like It." As my readers probably know, Professor Phelps is in the habit of keeping a diary of impressions. At the end of every month this diary is printed in Scribner's Magazine under the caption: "As I Like It." It is delicious gossip about the books he is reading, the people he is meeting, the places he is visiting and the thoughts he is thinking. Mixed in with all this there is much serious reflection on men and things, on literature, art and music, on religion and on the great movements of the day. As a guide to the best literature of the year it is invaluable, for Professor Phelps seems to read every book that is published. This year the volume is of especial interest because part of it covers the author's journey to Europe. I think that I have called my readers' attention to this diary every year upon its appearance and I would like again to refer to three or four very interesting observations in this year's volume upon some very pertinent matters.

I was much struck by Professor Phelps' reference to a novel to be found in England, but which has not been read much here, called "A Bishop Out of Residence." It is the story of an English bishop who broke down in health, and decided to take a little rural parish for a year that he might find rest and recuperation. His experiences are graphically told and he found everything but rest. To quote Professor Phelps: "He discovered that a country clergyman who takes his work seriously is far from having a sinecure, in any sense of that word. He was busy every day. Not only was he expected to perform many menial tasks in relation to the church—which the masked bishop had always thought were attended to by servants—but every parishioner came to him with every household emergency. He straightened out family quarrels, pulled lazy and unwilling boys out of bed, compelled farmhands to continue their toil, ran a daily school. Although the novel is cleverly written and is full of humor, its underlying purpose is to show not only to bishops but to readers the immense amount of good accomplished by honest country curates. These things 'are all in the day's work.' Those ignoramuses who obtain their notions of clergymen from the theatre, and those who imagine that a minister's busiest day is Sunday, and those who regard the official servants of God as chiefly decorative, ought to read this entertaining novel. It will open the eyes of many besides the bishop."

Professor Phelps calls attention to the fact that over a hundred years ago President Timothy Dwight, of Yale university, inaugurated a custom which he thinks might well be revived. Once a week the president met the senior class and any student had the privilege of asking the president any question he wished. One year these questions and answers were printed and Professor Phelps tells us the volume covers pretty nearly every subject that agitated the mind of youth. I should like to see that book and I have

written Professor Phelps asking if I can get at a copy. I am sure it will be worth sharing with my readers. Meantime, is not Professor Phelps right in suggesting that it is a custom that might well be established? Would it not be a good thing for both the presidents of our colleges and the senior classes to meet for a weekly conference? It would save many college presidents from becoming mere business administrators and give the students an opportunity to seek counsel on their perplexities and to meet the president, who is generally no better known to them than the president of the New York Central is known to the clerks in his office.

Professor Phelps records two interesting incidents concerning the great cathedral of St. John the divine, now in process of building on Morningside heights, New York. My readers will remember that when Dr. Manning was made bishop of New York a few years ago the first thing he did was to inaugurate a campaign to raise fifteen million dollars to finish the cathedral. It has been an interesting campaign. Ten million dollars have been secured and the rest will come. One significant thing about the campaign has been that members of every communion have contributed including Roman Catholics and even Jews. Professor Phelps calls attention to the fact that Mr. Mortimer L. Schiff, one of the wealthy Jewish bankers of New York, not only contributed \$25,000 but sent the following letter with his contribution: "I believe that this great edifice dedicated to the service of God will stimulate the spiritual life of the people of this city and is therefore of such civic importance as to entitle it to the support of the entire community irrespective of religious affiliations. . . . We need that spiritual influence which only religion can supply; we need practical idealism applied to every-day existence; we need cooperation and mutual faith; we need discipline and a sense of duty."

A little further on Professor Phelps says: "It is interesting and gratifying to observe that all classes of people who take any interest in idealism are contributing to the building of the cathedral of St. John the divine. Which reminds me of an interesting discussion I had twenty years ago with a member of the faculty of an eastern university. We were talking of this same cathedral, and he said: 'It will never be finished.' I asked him if he meant they could not raise the necessary funds. 'Oh, no,' said he, 'but during the time necessary to raise the money Christianity will become extinct.' How many individuals, now extinct, have made similar predictions!" Which reminds me that twenty-five years ago I heard a Socialist orator say in Hyde Park, London: "Don't waste your time fighting the church. Twenty-five years hence every church in England will be closed or turned into a concert hall." The twenty-five years have passed and the most significant thing in England today is the Anglo-Catholic revival. Ten years ago the soviet government set out to extinguish the church and even Christianity. The last news from Russia is—see the remarkable article on "Religious Conditions in the Russian Church" in the Hibbert Journal for April—that the church has not only survived the revolution with all its persecutions but is realizing a unity it never knew before.

Our American statesmen—some of them at least—are all the time telling us that questions of national honor can

never be arbitrated. The reason President Taft's splendid treaties between the United States and Great Britain and the United States and France failed of ratification in the senate was because he insisted that questions of "national honor" should be included. Even Mr. Roosevelt opposed them on this ground. (It should be said, however, that Mr. Roosevelt afterwards, just before he died, came to feel that the time had come when such a treaty could be negotiated with Great Britain.) Professor Phelps calls attention to the fact that Sweden set an example to the world by setting aside the question of "national honor" in permitting the peaceful separation of Norway, and he thinks Sweden the most civilized country in the world. His words are worth quoting in full: "If I had to name today the most civilized country in the world, I should name Sweden. Not only because of the way Sweden manages national and municipal affairs, and education, and hygiene; not only because it has not had a war for one hundred years, but because it permitted the separation of Norway without blood. Is there any other country that could have shown such statesmanship, such wisdom, such understanding, such conciliation? Good sense was displayed both by Sweden and Norway. That magnificent old lion, Björnstjerne Björnson, who had fought for Norwegian independence for so many years, sent to his government during the final negotiations this telegram: 'Tell me anything that I can do to help.' He received the answer, 'Hold your tongue.' The cause of civilization is sometimes served not by violence, but by serenity. Sweden set the world an example of the peaceful adjustment of something that even our most conciliatory statesmen think is beyond the possibility of arbitration—national honor. She gained honor by concession."

One word more: Professor Phelps was very much impressed, as we all were, with the memoirs of Grey of Falldon, "Twenty-five Years," and calls attention to some of the rather radical and significant conclusions to which the earl gives expression. He refers to the earl's emphasis on the impossibility of one nation arming without all the other following; he thinks the passage in which the earl discusses Mr. Wilson's overtures for peace in 1916 the most exciting. The earl, you will remember, comes to the conclusion that it *might* have been better for the living as well as for the dead if Wilson had succeeded in stopping the war. I wonder if many do not today have that feeling? Professor Phelps agrees with the earl that the religion of nationalism is dominating the world again, and nationalism and Christianity are quite different religions. Let me quote Professor Phelps suggestive words here. "The book emanates from a noble and sincere mind; but it is melancholy, even tragic in its import. There is little indication that the world has learned anything from this disaster, although Grey says that such an assumption is unreasonable. It may be unreasonable, but the striking difference between the religion of Christianity and the religion of nationalism is that the former is reasonable and the latter is not. At present the religion of nationalism dominates the world. Thousands profess Christianity who do not practice it; millions profess nationalism, and they are eager to die for it."

FREDERICK LYNCH.

Bath and Closet

A Parable of Safed the Sage

WHEN I was in the Brown Hotel in Louisville, the Bell Hop called me Colonel; but when I got across to French Lick, the Coloured Gentleman who carried up my Bag addressed me as Judge.

And this is what he said unto me, It is too bad, Judge, that they did not have no Room with Bath, but look what a Fine Large Closet they have given unto thee for thy Clothes.

Now I had struck French Lick on an evening when all the Automotive Engineers and some of their wives and their wives' relations were assembled there in Convention, and the Clerk said, We got thy Wire, and we have done the best we could, but just now the earth belongeth unto the Automotive Engineers, and having taken care of them and our regular Guests, it is lucky that we have a room for thee at all. And we have one, but not with Bath.

And if this news left me otherwise than Cheerful, the fact did not affect the Bell Hop. For he took me up smilingly, and opened the Closet Door wide, and the Closet was large enough to hold a Bed. And he said, It is too bad, Judge, that they did not have no Room with Bath, but look what a Fine Large Closet they have given thee for thy Clothes.

Now, as it happened, I had left my Larger Bag at the Phoenix Hotel in Lexington, and was making a short round with One Small Bag, and I could have done very well with a Very Small Closet for my Clothes, but I had been traveling, and I could have used a Bath. And the Closet which I did not need was not precisely the equivalent for the Bath which I did need.

But I accepted the Good Nature of the Bell Hop at its Full Face Value, and I said, It is, indeed, a fine, Large Closet. Yea, and this is a Good Room, and I can get on with a Sponge Bath.

Moreover, I reflected that even a Room without Bath had not been wholly Inexpensive at French Lick, and when I counted what Cash I should have left, I decided that I had not cared very much about a Bath anyway. For at French Lick the rates are Eight Shekels per and Up.

And I said, This Coloured Philosopher of Freudian School knoweth little of the Sublimation of Desire, but he hath discovered that there is Virtue in turning the thoughts of Guests from the contemplation of the things they have not and want to the things they have and underestimate. And there is something to be said for that method.

So I took my Sponge bath, and ate as Large a Dinner as any Automotive Engineer of the thousand that were there, and I sampled the water, and wrote a Few Letters on the Highly Coloured Stationery, that my friends might behold my Grandeur, and I went to my Room and said my Prayer. Then I flung the Closet Door wide open, that I might get all Possible Good of it, and I said The Bell Hop was right. This room hath no Bath, but it hath an Highly Satisfactory Closet, and a Guest who can appreciate a Good Bed.

And the next thing I knew it was morning.

Fearing God's Salvation

By Frederick W. Norwood

"The people came out to see what had occurred, and when they reached Jesus, they discovered the man whom the daemons had left, seated at the feet of Jesus, clothed and sane. That frightened them."—Luke 8:36. (Moffatt's translation.)

THERE IS about the story of the Gadarene miracle something that is homely and familiar and something else that is quite unusual and fantastic. Doubtless upon reading it, we are immediately conscious of that which is abnormal from the standpoint of our own experience. How can we believe in a man possessed of a legion of daemons? We would give a much simpler explanation of the affliction of the poor fellow who was ostracized by his acquaintances, and, fierce and naked, had his abode among the tombs. The idea also of the dispossessed daemons entering into a herd of swine, causing them to run violently down a steep place into the lake is one that seems to cry aloud for a simpler interpretation. We know that animals can easily be stampeded, and would no doubt prefer to regard this catastrophe as a mere coincidence. It took place at the same moment as the man was healed, but had no other connection.

EXPLAINING THE STORY

But this easy explanation leaves us with haunting doubts concerning the trustworthiness of the Biblical narrative, and worse still, of the mentality of Jesus. Did he share in the superstitions of his time? In that case, is he a safe guide for us? Did he, on the other hand, while knowing better, use language which lent support to fallacious ideas? That is not a comfortable thought. There is another alternative. Have we here merely a popular explanation of something that Jesus said and did, so that, whereas he healed a deranged man, the onlookers, regarding his derangement as caused by daemons, saw in his healing their necessary expulsion, and beholding the swine suddenly filled with terror, had no doubt that it was caused by the same sinister power? That is more satisfactory to many minds, and some, wisely enough perhaps, are content to leave the matter there.

There is however still another possibility which ought not arbitrarily to be ruled out. It is more than we can prove that there is no connection whatever between the inhabitants of the invisible world and those of flesh and blood. The ancients believed that there was, and the balance of opinion in modern times has decided against it. That is the most that we can say. There are some indications that the possibility of a connection between the two worlds is again becoming a matter of vital concern, and some there are who assert that it can be demonstrated in ways that science itself cannot ignore.

Since these things are claimed as demonstrable, the only scientific attitude of mind is one that is open to conviction. The phrase has been rather spoiled for us, but we must "wait and see." If there be communication, it may be evil as well as good, for the passage from the fleshly to the spiritual

can scarcely have wiped evil out of existence. Many times advancing knowledge has had to take up again ideas that were discredited, perhaps to restore them, perhaps to renovate them. So far as I can see, that is where we are at this moment.

We may depend upon it that if we rule out this story of the Gadarene miracle as inherently unbelievable we commit an act of intellectual arrogance. If at the moment we halt between two opinions we shall be wise at least if we fix our attention upon some things in this story that are full of teaching and by no means foreign to our experience.

PROFOUNDLY HUMAN

It is a well observed characteristic of the most unusual stories of the Bible that they are always profoundly human. The element of miracle never contradicts our ordinary humanity. The supra-natural always illuminates the natural. It is not difficult, for instance, to appreciate the forces which drove this poor fellow out to find a more congenial abode among the tombs than among his kith and kin. Today we should put him in an asylum, but the gap between the sane and the insane is none the less wide and deep. He only became a portent when his healing was set over against the loss of a herd of many swine. Then, as inevitably as now, the material loss was swiftly computed, while the gain of a soul restored seemed abstract and relatively unimportant. There is no more sinister charge against our humanity than that the standards of the market-place so deeply affect all our relationships. Swine are marketable and can only be replaced by expenditure which we can easily though bitterly tabulate.

Men have also a market value but inspire little sense of possession. We pay for their labor but not for themselves. If they are lost, their places are quickly taken by others, and no one seems any the worse. Man the spirit is forever at a discount in comparison with material assets.

THE VALUE OF MAN

One puts a curb upon one's speech for there is no real gain in denunciatory diatribes. They may be left to mob orators. But we need constantly to remind ourselves of these things. The real task of religion is persistently to assert the value of man over against all material things whatsoever. Civilization, in the last analysis, must stand or fall by the exaltation of the soul of man. This is the fight that all good men and women must wage without cessation. Christ never did a more typical thing than when over against a herd of swine he set this man, "clothed and in his right mind," seated where his personality would be enriched. To eliminate this picture because of some difficulties in the understanding of the narrative, is to ignore one of the most beautiful emblems presented by his life. Would that the church might emblazon it upon her banners—since a human soul restored at the cost of material sacrifice is always a triumph over the spirit of anti-Christ.

Nothing in all the story, however, seems so poignantly searching as this saying, which Moffatt renders a little more tersely than does the authorized version: "The people came out to see what had occurred, and when they reached Jesus, they discovered the man whom the daemons had left, seated at the feet of Jesus, clothed and sane. *That frightened them.*"

What a touch of satire is there! It is the right kind of satire, which is not pockish and clever, but has its barbed point dipped in the love of man. Who was it who said that England at a certain period had no great satirists because men did not love one another sufficiently?

"*That frightened them!*" One would think that it must be a mistranslation. Ought it not to read, "That astonished them"? But the text sustains the dramatic word. The next sentence follows remorselessly: "Then all the inhabitants of the surrounding country of the Gergesenes asked him to leave them, they were so seized with terror. He embarked in the boat and went back."

MARKET-PLACE JUDGMENT

What a reason for rejecting Jesus! A loss in swine-flesh; a gain in manhood. A people frightened at the poise of the erratic, the decency of the indecorous, the reverence of the blasphemous. Verily, the judgment of God should consist only of light. Men need no definition of sin, only the dispersing of the shadows that make sin seem almost respectable. "God sent not his Son into the world to condemn the world; but that the world through him might be saved." But it is impossible to do the one without doing the other, for "this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."

There is nothing in all the world that men are more frightened of than God's salvation. Every great reform that ever came into the world has been contended against with terror. We do not fight for liberty with half the zeal that we fight against it. Only the few have fought for liberty; the many have always fought against it.

Nothing is more terrifying to the majority of people than an interpretation of the facts of life which deliberately aims at the expansion of human personality. To release little children from degrading labor in factories, to cause the labor of women in coal-mines to cease, to deliver Negroes from slavery—these are but a few things that have convulsed communities with fear. The arguments used against these proposals were always typical of Gadara. Loss of trade and depreciation in material values were always the tests applied, and genuine fear solidified the opposition.

Let it be suggested, for instance, that the industrial portion of the community should not only earn a living, but live by and in their honorable toil; let it be claimed that they who toil and they who profit should be esteemed as fraternal partners, and see how many, smitten with fear, will demand that the message be suppressed, dreading consequent material losses. Let it be suggested that nations should be fellow-heirs of the patrimony of God, each developing its own portion without fear of its neighbor, and see whether or not fear will not block the way.

We still live in "the country of the Gergesenes, on the

shore facing Galilee." Gadara is a tiny microcosm of the world. Galilee is still "over against it." We are yet afraid of God's salvation. We are scared at the sight of redeemed men, sitting at the feet of Jesus, "clothed and in their right minds."

IF CHRISTIANITY FAILED

Did someone say that this story is remote from our present-day life? Alas! it is altogether too intimately searching. Jesus ought to have done a thing like this, at least once in his life. The whole weight of his teaching is directed against our commercialization of God's beautiful world. We shall not begin to be Christians until we substitute the ethics of the temple for those of the marketplace. At this very moment nothing stands in the way of the making of a better world but fear. Dread of loss through the application of Christ's ideals is the most deeply rooted heresy. It cripples all our enterprise. Few dare to adventure for the kingdom of God.

Suppose it were possible, on an agreed basis of ten years experiment, to put industry upon a Christian footing. Suppose then that the worst fears of the pessimists were realized. At the end of that time men were grouped into hostile classes; some were rich, others were terribly poor; dislocations of trade occurred everywhere, strikes and lock-outs being our daily portion, factories were working at half-pressure or closed altogether, customers were too poor to buy the things they desired, and all sorts of tricks and shifts had to be resorted to in order that new markets might be exploited, and everywhere the anger of mankind rolled up to heaven like a dense fog! Who would ever trust the Christian way again? What a rage of denunciation would break out against the faithful!

But then this is the actual condition of things under a system that is confessedly far from Christian. Why do we cling to it, fearing everything that would change it?

Suppose that for ten years international relationships were put upon a basis which Christ could acknowledge, and that in the interval a terrible cataclysm shook the world. Millions of people were slain, others were maimed and wounded, homes were desolate, women had been ravished, children were defenceless, trade was stricken with paralysis, and every nation upon the earth feared its neighbor and dreaded something yet more awful! Would anyone venture to say a good word for Christianity after that? Would not the whole race shriek against it in bitter wrath? And who should say they would not be justified?

But then that is precisely what has happened under a system that is Gadarene and not Galilean. Why are we not afraid of that system? Why do we keep all our fear for the one thing that we have not tried?

THE PURPOSE OF GOD

The conclusion to which I come is that there is only one thing that literally scares us to death and that is the enlargement and enrichment of human life over against the preservation of our herds of swine.

I perceive that this is a never-ending battle. In every generation it has to be fought over again. It is considered by some almost a sacrilege to disturb the serenity of ortho-

dox folk by ventilating these things, but really the purpose of God is one throughout all the ages to call to himself a people who, because they believe in him as he has shown himself in Christ, believe also in his power to bring men

out from among the tombs where they wrestle in vain against daemonic powers, into the sunlight of his presence, where they sit and learn and worship, "clothed and in their right minds."

Can America Save Her Poets?

By Fred Eastman

THE MOST ENDURING THING in civilization is poetry. This is not a bit of rhetoric, but a plain statement of fact. We build our cities of brick and concrete, our railroads of steel, our temples of stone. They all crumble in time to dust. Our complicated machines are the tools of a day. But a great poem—in words, or music, or color—lives on. Let a man capture the aspiration and courage of his generation and imprison them in words, and the everlasting hills will melt away before his poem dies. The magnificent buildings of ancient Greece are in ruins, but the Iliad and the Odyssey are as fresh and as vibrant with life as they were twenty-eight centuries ago. The gorgeous splendors of the old Jewish temple have vanished, but the hymns of the temple, and the visions of Isaiah, are with us yet. Long after the cathedrals and the printing presses, the skyscrapers and the subways, of 1926 have dissolved into their original elements men will be repeating, "The Lord is my shepherd," and "The quality of mercy is not strained." They will be rising to their feet when the Hallelujah chorus is sung, and baring their heads in reverence before Raphael's Madonna. Yes, poetry survives. Machines do not.

PERISHABLE POETS

But though poetry is enduring, poets are perishable. They can stand a deal of physical torment, as Homer his blindness, Stevenson his hemorrhages, Henley his torturing foot. But they cannot stand starvation of the soul. They can outlive calamity and death, but they must find beauty or their spirits die. The earthquake and the whirlwind may do their worst; the poets can yet hold up their heads if they can hear the voice of God in the utter stillness that follows. But perpetual earthquake and whirlwind are another matter. And perpetual earthquake and whirlwind comes near to describing much of modern life. Our generation needs to come under conviction of sin for the number of poets we have stifled in order to keep up our ceaseless round of organizations. How many poets have been sacrificed in order to make administrators, executives, and committee chairmen! For institutionalism kills poets, promotional activities starve them, creedal strait-jackets fetter them, and ecclesiastical machinery crushes them.

One great spiritual issue before America is this: can we save the poets? In this age of machinery can we preserve the artists, the musicians, the dramatists, and the rest of those who are struggling to develop our creative life? If America cannot save her poets she is

doomed, for it is true now as ever that where there is no vision—no poetic insight—the people perish. It is more than a question of sustaining and encouraging the individuals of creative imagination who have shown talent in expression, although that is a practical matter of high importance. The larger task is to foster and cherish the poetic in all of us. For it is in our aspirations and our beauty and our courage that the poets find their songs. Tradition has it that the mother of Buddha, before her child was born, became transparent in body and those who were privileged to see her saw within her womb the future prophet. The story may be apocryphal so far as Buddha is concerned, but certain it is that in every normal human being there is an unborn poet, an embryonic seeker after beauty. The question is, shall he be still-born, or shall we bring him into the land of the living and rear him in the nurture and admonition of the Lord? This poetic life in us as individuals and as a nation is the one which produces the only enduring contribution to the culture of the race. Our machines may—or may not—give us leisure. But unless we can use that leisure to develop the imaginative, the spiritual, and the creative in us we have gained nothing permanent. Better a Negro slave singing one of his immortal spirituals than a machine workman dancing away his leisure to the clanging brass and tinkling cymbal of a jazz band.

America is a young nation and we have an alibi in our youth for not having produced as yet a poem to compare with the Iliad, or an oratorio to stand beside the Messiah, or a drama that breathes the same air with Hamlet, or a painting that can uncover its face before the Mona Lisa. But our material growth and our wealth have brought responsibilities that are not discharged by our mechanical inventions. The radio is good, but now that we have a machine by which we can make our whisper heard around the world what have we to say over it? The best we have been able to offer thus far has been a repetition of what the poets of other countries have produced.

GLEAMS OF LIGHT

The outlook has some gleams of light. Somehow amid all the roar of our expanding commerce a few poets have managed to struggle forth and make their voices heard. We have our Emerson and Lowell, Sidney Lanier and Mark Twain in generations past, and in the present a rising group of musicians and artists and writers who are wrestling with the angel of industry

and striving to make him yield a blessing. In music and painting this group has confined itself largely to individual expression of rather random bits of beauty. The epic and the social notes have been conspicuously absent. But our young writers, and especially our young dramatists have touched deeper themes. Eugene O'Neil, in his "Hairy Ape," tried to hold up his dramatic mirror to the struggle of the unskilled and inarticulate workman who finds himself a cog in a big machine but wants to be something better. Philip Barry, in his "You and I," pictured the yearning of business-enslaved men for creative expression. Emerson Hough, in his "Covered Wagon," told the immortal story of our pioneers of the great west. These and perhaps a score of others are the hope of the poetic life of America just now. Yet what are a few among so many and in so vast a country? Athens with a population of thirty thousand produced more great poets than America with a population of a hundred and fifteen millions.

The now famous experiment of the Rotary club of Kansas City is an encouraging sign of an awakening appreciation of these facts. Some six years ago that club determined to do something different in the line of philanthropy. They raised a fund and took under their patronage Marion Talley, a choir girl with a voice of rare promise. They provided her with the best voice training that their money could buy. The more they heard her talent unfold the more they realized the importance of the thing they had done. It touched their imaginations; it unlocked their emotions. Last winter their fervor spread like a contagion to New York and throughout the country and when Marion Talley made her debut at the Metropolitan opera house ten thousand people stormed the doors unable to find standing room. Two train loads of Rotarians and others came from Kansas City to do honor to their protégé. It was not simply a new voice that called out the spontaneous and emphatic welcome of the public. It was the fact that an American girl, a daughter of our own plains, democratically reared and trained by the help of an American community, had attained a high place in art. She was *our* Marion Talley.

ENDOWMENTS

Let more Rotary clubs and similar organizations make this sort of investment of their funds and we shall have fewer Babbitts and more artists. A singer may not be a poet, but she is a poet's mouthpiece. If every American city would make provision for the training and development of just one of its more gifted sons and daughters—or would establish some sort of civic fellowship to provide for the sustenance of a creative artist through his apprenticeship—we would take a long step forward in culture.

America's wealthy men and women have donated almost a billion dollars as endowment for charity, for religion, for education, for science, for research, and for various sociological projects. Other large sums have been given to the establishment of museums of art and to the maintenance of great orchestras. But thus far the amount that has been made available for the strug-

gling artist or musician or dramatist to help him through his apprenticeship is microscopic. At the risk of seeming ungracious, one might question whether much of the money that is going into such projects as Mr. Hershey's sixty-million dollar orphanage in Pennsylvania, or into Mr. Andrus' reported eighty-million dollar institution of the same sort in Westchester county, New York, might not yield richer returns in human life and happiness if given to endow fellowships for talented young men and women of artistic aspiration. It is a safe wager that there are more young artists in America, broken-hearted over having to give up their training because of the economic pinch, than there are orphan children to be found to live in a sixty-million dollar institution.

To such an argument the man of business often replies, "Let your young artist sell advertising in the daytime and work at his art at night." The answer to that is, just how far would a business get if the proprietor tried to write poetry all day and run his business at night? No instrument has yet been made that will serve successfully as both hammer and violin. No human being can serve two masters. A few years ago the parents of John Simon Guggenheim in a time of sympathetic insight after the death of their son set aside as a memorial to him some millions of dollars, the income from which now sends abroad each year about forty happy young men and women for advanced scientific study. Now someone should perform a similar service to youth and the arts, as well as to America and the future.

OPPORTUNITY FOR THE CHURCH

And yet the matter is too vital to be left entirely to private philanthropy. The function of the church in human society is to save souls, and if that means anything it means the saving of the creative and imaginative from being ground to pieces in the machinery of our age. For when the creative has vanished from an individual he is dead. His soul has gone. He is only walking around to save funeral expenses. The church, then, should be the first of our institutions to be concerned over the salvation of the poetic life of America. It has striven to keep alive the spirit of worship. It is making a beginning in the revival of drama. But that about sums up the contribution of the church to this end.

Two things the church can do. First, the ministers of the church can devote a larger proportion of their own time to the creative and spiritual tasks of their ministry and less to the promotional and organizational. If there is one thing more marked than another in the attitude of sensitive men in the pulpit today it is their rebellion against the increasing emphasis of their denominational overlords on the raising of ever larger and larger budgets and drives for every conceivable form of society from aid to church extension to foreign missions. From one week's end to another they must be continually seeking new "joiners" and more money. The world is not going to be saved by cash, or even by more members on our rolls. The Spirit of God will have more to do with it, and the Spirit of God seems to speak more often through the poets than through the promoters.

Tertius van Dyke caused something of a sensation in New York the other day when he gave up his Park avenue Presbyterian church and accepted a call to a country church in Connecticut. It was not a matter of ill health. It was the choice of a man who is essentially a poet himself and who has found that under the present organization of a protestant city church he has no opportunity to develop the creative side either of his own life or of the life of his people. Perhaps we must have a few more men with his courage before we can see the necessary changes and simplification of church machinery to enable gifted men to render a ministry that is primarily spiritual rather than promotional.

And the church can, if it will, seek out and encourage the sensitive and the creatively-minded among the

young people of the community. Hardly a large church now but does not take pride in printing upon its calendar the names of one or more missionaries whom it is supporting. It is not proposed that such work be lessened. But some day we may hope to see churches taking an equal pride in the number of poets and musicians and artists they have discovered in their parishes. Here in America just now the protestant churches are spending each year something like three million dollars of missionary funds in aiding small rural churches which are in competition with other protestant churches in their communities. To turn that wasted money and the spiritual energy behind it into the development of the young artists of those communities might mean the salvation of the churches as well as of the poets.

British Table Talk

Winona, Indiana, August 11.

THE ROMAN CHURCH has one great asset in its approach to America—it has audacity. There is something in its ways which is congenial to the temperament of young America. Rome knows how to plan its operations on a daring scale; it can be magnificent in its designs, and it can think in big numbers, and plan according to vast designs such as the new America loves. These thoughts came into my mind irresistibly when we were taken by friends to St. Mary's-of-the-lake, at Mundelein, near Chicago. The very design of the chapel, which is after the manner of the New England meeting-house, is an example of audacity. The park, with its terraces and its grotto, with its figure of the virgin crowned with the inscription, "I am the immaculate conception," the great buildings consecrated to the training of the priesthood—all have arisen as an Aladdin's palace. A generous Catholic wished to commemorate his son who fell in the war; now here is within reach of Chicago today, and perhaps within the Chicago of tomorrow, this bold and defiant witness to the Catholic faith. The touch of the dramatic, the audacity of the scope, the sense that here is a church prepared to bid for the future—these are qualities which the American knows and respects. Rome will need to make good its claim upon America; when the number of immigrants is reduced to 150,000 a year, there will no longer be the automatic increase which came formerly from the arrival of newcomers from the Mediterranean, and from Poland and other Catholic areas. But it does not seem improbable that Rome will make advances in the future. Much will depend in America, as in England, upon the willingness of Rome to stand apart from political maneuvers. Rome as a bold religious society and as a school for saints will make a powerful appeal. This will simply be neutralized by its political aims, and it is doubtful whether Rome would gain even if Governor Smith were a candidate for the white house. And America is thinking much of Mexico.

* * *

Questions

There are still many questions which crowd into my mind in chat with American friends; and what excellent talkers they are! Always ready to offer their knowledge and experience, and equally ready to listen!

Does paternalism in industry give the personality of the worker an opportunity to develop? And if not, must he find in his leisure the necessary opportunity? But if in his working hours he is not putting into use anything like the whole of himself, will he be in a fit condition to use his leisure wisely? (Nearly all my friends agree that paternalism—with many ex-

ceptions of course—is the accepted method in American industry.)

Will it be possible to secure in the future the labor necessary for agriculture? It is agreed that the great difficulty in agriculture is that of labor; the wages are high, and the pull of the city is mighty. America till lately had its strongholds of human life and character in its rural districts. Will it suffer in its character if the trek to the city continues? (See the history of industrial England.)

What is the reason for the strong opposition to the league of nations which can be detected? Some appear to base their opposition upon the ground that the league is not pacifist enough. Others quite as strongly object to it, though they hate and abhor pacifism. Some think that the rejection of the league was at first due to political action, but that those who were against it were happy in hitting upon a genuine and deeply-rooted tradition to which they could appeal.

Is there any other way whereby bootlegging and other civic evils (see the recent revelations in Detroit) can be done away than by the self-sacrifice of good citizens who will enter into the municipal and political arena? If that means, as it must mean, financial loss, opprobrium, even peril, are these considerations likely to hinder men who have a divine call?

These are only questions and one fool can ask more questions in a paragraph than a wise man can answer in a folio.

* * *

Dollars in Church

The wealth which is offered to the American churches amazes me. A minister of a church told me without any sense of surprise that his church has to raise £125 each Sunday. Such gifts from a middle-class community show not only a high level of prosperity, but a readiness to spend freely for the sake of the church. This same church had a building only erected a few years ago. The town is growing. The church must grow with it. Therefore the church must pull down its building and build a new one. Expense? The thing is needed and must be done, and it will be done. This is the spirit which fits with the mood of the America of today, and such a church will not lose for its audacity. I have wondered if the dollars are always spent to the best advantage for the kingdom of God. Unless Americans are altogether different in their taste from Britons, there must be many alienated by the order of service; and if churches insist on becoming splendidly organized societies, it is all the more important that they should make it clear both to themselves and to the outside world for what purpose they exist, and what they have to say. In the eagerness for results the church may hur-

riedly endeavor to attract light-headed persons; it can estimate what it gains, it may forget what it loses. There are everywhere men and women who will respect that church and that church only which will say, "This is the word of God; with it you will have to deal; whether you will hear it or not, this is the word and we declare it unto you. And now what are you going to do with it?"

* * *

Sunday in American Cities

The editor has invited me to write frankly upon the impressions left by American life upon the sensitive plate of my mind. Let me confess that, if I were an American, I should take a grave view of the way in which the cities and towns of America are spending Sunday. The autocar has made far-reaching changes. In some measure, at least, it has introduced or accelerated the coming of the continental Sunday. The puritan deliberately elected to keep the Lord's day with sabbatical strictness. The Roman Catholic countries have their own disposition of days and seasons. America and England are in danger of becoming neither puritan nor Roman. They keep their churches closed, so far as worship is concerned, from Sunday to Sunday; in this they are like the puritans and unlike the Catholics. But they do not keep Sunday as a day of worship and rest and thoughtful talk; and they think they are following the Catholic way. But they are not—they are falling between two stools. It is not a problem which can be solved by saying that if a Christian goes to church in the morning, he can reasonably take his family in the afternoon for a picnic in the auto. It is a question whether or not this is the best way of using this particular day. On every hand I have been told that the American of today is so busy that he has no time for reading. All that this appears to mean is that when all the time needed for golf and for endless excursions in the auto has been taken, he has none left for quiet reading. What about Sunday? The old Sunday may have become a burden too heavy to be borne; I do not think this was by any means a general experience; but however that may be, the root-idea of Sunday is as old as man; the provision of such a day is an example of the common-sense of Christianity. A country which in its delight in a new toy throws away an old inheritance will suffer for its short-sightedness. It is no part of mine to suggest the formation of a new society, or a new movement—I should like to attend the funeral of some already in existence—but if I had to suggest a new one it would be a society of those who will lock up the auto on Sunday afternoon and go to church on Sunday morning, and spend the hours so saved upon some good books or upon some

good talk with friends. And if the members must get out for exercise, let them walk.

* * *

And So Forth

An ingenious friend has advanced to me the argument for prohibition that without it the American could not have his automobile with any safety. It is a choice between alcohol and the auto. If one has made the journey through Chicago on a Saturday night by auto, he knows that henceforth the riding in an auto has no terrors for him. The bitterness of death is passed. But what if there were a likelihood that of the thousands of minds upon the movements of which his life depends, many were muddled with alcohol? Certainly to drive a car under such conditions demands swiftness of thought and a complete command of the driver's powers; and he cannot afford to let his own mental gear be clogged. It is open to anyone to argue that alcohol is much more important to human society than the automobile. It is hard to argue that all men should drive autos, and be permitted at the same time to be more or less influenced by alcohol. It is certainly not a question of being drunk or sober; the demands made upon a driver are so great that he cannot give away any points. . . . Ravinia is a cheerful place. There they give operas in an open space; through the sides one can see the trees and the stars. We saw a trifle of Donizetti's played, "Don Pasquale." It is only one variant of the rather silly conventional stories common enough in light opera; but the music is tuneful, and the players entered gaily into their parts, and made a great success of their performance. . . . The Illinois Central railway adopted electricity on Saturday, August 7, with much pomp. The procession of old engines told of former days. I like the American zest for pageants and displays. Before I left Chicago I traveled on the bright clean cars. But still in the part of a candid friend, I should like to ask why Americans leave so much litter in their trains and on their streets? And why do not the railways make it easier for a stranger to know what is the name of the station which he is approaching? It is true the official shouts something, but what it is he says no one can tell except those who do not need to hear it. . . . Winona, from which I write, is another of the holiday resorts to which Americans go, sure of a society like-minded and keen upon the greater things. Here Dr. Biederwolf guides his vast undertaking; and here also are found many other institutions including a boys' camp, a Bethany home, and a biological laboratory connected with the University of Indiana. But more of this next week! At present the temperature is at 95 degrees; and a poor Englishman has melting moments.

EDWARD SHILLITO.

The Book for the Week

Through the Gate Beautiful

Essays on Religion, by A. Clutton-Brock. Dutton, \$2.00.

ARTHUR CLUTTON-BROCK was among those who enter the Christian temple by the gate called beautiful. It was late in his all too brief life that he turned his mind to thinking out the great themes of religion, and when he turned to them he was still the same man with his passionate delight in all things beautiful; with his love for Shakespeare and Shelley and Morris and Mozart. As Canon Streeter records in his preface to these essays, to the very last he retained his master-passion. It was his distinctive task to stand by the gate beautiful and direct others to enter into the holy place. He had been for years a writer, valued by the few, when suddenly, during the war, he entered into a wider influence, especially over students. He was able to speak as few thinkers could to the mind of those who had been wounded by the treatment of beauty in the church. He would be the first to admit that the

gate beautiful was not the only gate; but it has been long neglected, and many have passed by.

In the village of Cumnor near to Oxford, Lily Dougall, a most accomplished thinker, used to gather together a group of like-minded students to think and to talk and to write upon such themes as the Spirit and immortality. The fruit of those happy talks is available for all in the volumes edited by Canon Streeter upon "The Spirit." With Dr. Hadfield, Mr. Malcolm Spencer, Canon Streeter and others, Clutton-Brock was associated in this way; and much every way the theologians gained from his insight and wit.

It may be expected that the essays of such a man would everywhere open up ways into truth; not the conventional paths, but new approaches. They are incomplete—sometimes little more than sketches, and therefore they will have little meaning for those who desire to have provided for them ready-made systems. But there are others who value books for their power to see the mind at work upon new seams; and they will find in

every essay in this small book inspiration for which they will be thankful.

Here are some of the hints which the writer gives: Why has the complete skeptic his scorn of illusion unless it be that he values truth at all costs? And in a universe such as he believes this to be, why value truth at all costs? Why not choose the illusions which give us most happiness? The answer must be plain; judgments of value are permanent facts of the human mind from which it cannot escape. The skeptic for whom the world is a mechanism cannot escape from his faith in truth. What is the difference between theology and other sciences? How can it become in reality a science? The answer that the author suggests (p. 60) is that theology, if it is to be a science, must begin with the postulate "that God, if he is, is according to our values."

Man has attained the postulate that God if he exists must be good, entirely good; further that he must be good according to man's idea of goodness. Hence the rejection of the Calvinist theory of predestination! It implies a standard for God quite different from ours. Along such lines Clutton-Brock believed that the thought of men concerning God might become a science. It must investigate always the postulate that God is good.

Upon evil once more he shows the direct, practical concern of the true mystic. In his admirable treatment of the English Bible he tells how the book expresses the religious thoughts and emotions of Englishmen as well as of Jews and Christians. "Living as it does in our language more vigorously than even the greatest works of our own writers, it gives us a living memory of the central past of the world; so that we who come into history out of a dark northern byway, can look back across the shining Mediterranean to the primeval Mesopotamia as if it were the cradle of our race from which we had wandered, carrying with us westward the stories that were to last forever through all the vicissitudes of time and place."

But one of the most searching essays has to do with Pooled Self-Esteem. It is a most convincing treatment of the underlying motives which lead us to boast of our own nation and run down others. It is, he says, because we have suppressed our vanity so far as it concerns our individual life, but this suppressed vanity breaks through in our boastfulness about our nation, only now it is disguised. If a man reads that the English are a handsome race, he will not rush into the street uttering the syllogism: "The English are a handsome race; I am an Englishman; therefore, I am handsome," but that is what is in his mind. We are so far civilized that we do not like gross flattery, but when our country is flattered we cease to feel uneasy about it. This cultivated national vanity becomes madness. We have to be on our guard against thinking that the suppression of egotism is its destruction. Our pooled self-esteem is in reality a serious danger. The real patriotism can be distinguished from this concealed egotism. "Being suppressed and diverted, our self-esteem can never find full satisfaction like the positive passion of love. So it turns from one object of hatred to another, and from one destructive aim to another." Nothing will end the hatred which leads to war till we recognize these facts and attain to self-knowledge. If only we can admit that when we are boasting of our country we are suffering from pooled self-esteem, we shall be on the road to deliverance. We shall come to see that it is as vulgar to boast of our country as to boast of ourselves. Pooled self-esteem is self-esteem afraid to declare itself and therefore the more dangerous. Its symptoms are always negative. The true love of country like all true love increases the capacity for love. "It makes the loving husband see the good in all women; and he would as soon boast of his own wife as a religious man would boast of his God."

The psychologist also can help us in the fight for peace.

EDWARD SHILLITO.

CORRESPONDENCE

Jesus and the Roman Oath

EDITOR THE CHRISTIAN CENTURY:

SIR: In her sermon on "Taking Christ Seriously," Miss Royden seems to have strayed into fields unknown to her and makes one statement so far from the truth that I feel impelled to invite your attention thereto for the correction of error. In my studies of over twenty-five years of close application of sources of law and especially the Roman law, at no time have I found any requirement in the Roman law that an accused be placed under oath except when taking the stand as a witness for the purpose of testifying in his own defense. The Christ, when arraigned, "stood mute." When asked if he admitted the accusation that he was the son of God, he replied, "Thou sayest," thus entering a plea of "guilty." He did not testify himself, or offer the testimony of others, in his defense. He offered himself a willing sacrifice as had been foreordained.

Oteen, N. C.

H. STANBROUGH MONELL.

Exchange Preachers

EDITOR THE CHRISTIAN CENTURY:

SIR: I observe you commend the idea of the exchange of the ministry between our country and England. But to this I would add another exchange of ministry, and this in our own country. There are denominations in which there should be arranged an exchange of ministry north and south. Business interests seem most understandingly attached one section with the other. Social and luncheon clubs seem to cross all sectional lines without any jar. But the one thing that gave a back set to unification in the Methodist churches was a lack of understanding. And the lack of understanding grows out of too much separa-

tion. If ten years ago there had been established a system of exchange in the ministry, if for no more than a month or six weeks' vacation, by now the questions of comity would be settled. Sure, we have instructors come to our southern preachers' institutes, but actual contact with the laity has never been made; and it was just in this very fallow soil where dissension was sown. It is my notion we will never enjoy peace and harmony in the churches until we have this new and better invasion. It seems this would fulfil the expectations of a vacation almost perfectly. On the theory that a vacation is a change this would be one with a vim. I will leave some of this to your imagination by suggesting one for example: Let First church, Boston, exchange with First church, Atlanta!

Amarillo, Tex.

J. W. HENDRIX.

Oh, Well! It Was One of Those Greeks

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of August 6 you confuse Plato with Aristotle. The latter was tutor to Alexander, son of Philip of Macedonia, for three or four years. But great a pedagogue as Aristotle undoubtedly was, and possessed of such a keen and devoted pupil, it hardly follows that the result was that Alexander became "the great." It was in him, Aristotle notwithstanding.

Franklin, Mass.

CHARLES F. WESTMAN.

Lutherans and the Federal Council

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue you had an editorial, "What is Disturbing the Lutherans." The writer of this editorial seemed to lament the fact that the different Lutheran bodies in America do

not cooperate actively with the federal council of churches. There are several reasons why Lutherans in America do not actively cooperate with the said council. One of these reasons is the fact that two American denominations which have very much to say in the council, namely, the Methodists and Baptists, yearly spend hundreds of thousands of dollars in missionizing and proselytizing among the Lutherans in the Scandinavian countries of Denmark, Norway and Sweden. The money spent by American Methodists and Baptists in this missionizing and proselytizing goes through the boards of foreign missions of these two churches. You can hardly expect therefore that American Lutherans should play the part of the lamb lying down with the wolf.

I understand that American Methodists and Baptists explain the activity complained of, in this way: They say that this work originally started through some Scandinavians who came to America and became Baptists and Methodists, and then went back to their native countries, taking their newly found religion with them, and then endeavored to establish Methodist and Baptist churches in Scandinavia, but needed financial assistance; and so, as Methodists and Baptists explain, their brethren in the faith in the United States saw to it that they got this financial assistance and have been getting it ever since. According, therefore, to the admission of American Baptists and Methodists, the Methodist church and Baptist church in the United States have subsidized the Baptist church and Methodist church in Scandinavia. Behold, therefore, the inconsistency of American Baptists and Methodists. Praying and working for church union in the United States, they yearly spend hundreds of thousands of dollars to establish disunion and sectarianism in the Lutheran countries in Scandinavia. It goes without saying that Lutherans resent being classed as heathen. Millions of heathen in foreign lands who have never heard of Christianity will have to wait, I presume, for being Christianized, until American Baptists and Methodists firmly establish the Baptist church and the Methodist church in Scandinavia.

Butler, Pa.

C. HALE SIPE.

The Need of Worship

EDITOR THE CHRISTIAN CENTURY:

SIR: "The rich and the poor meet together in worship." This is not as true as it should be in protestant churches. Editorial reference to the Eucharistic congress in Chicago in a recent issue of *The Christian Century*, as well as the remarks of Mr. Shillito, by way of contrast with what happens in many protestant churches, have emphasized this observation. What is the reason? The factors, no doubt, which are operative in creating this phenomenon are many. One which undoubtedly is fundamental is the fact that the significance of the experience of worship has not been sensed or adequately recognized in so many protestant religious groups. Judging by what one observes one is let to feel that many go through the services in churches on Sundays and week-days without ever entering into the experience of worship.

The experience of worship is much more fundamental to the deep needs of men—all men, rich and poor alike—than the experience of listening to a sermon, the central feature of the services in too many churches. Moreover, the sermon, when made the center of the service, acts as a great sifter of the audience. This would not be so serious a matter if more of those who preach were to concern themselves and their messages with some phase or another of the great verities of the Christian faith rather than with matters peripheral thereto. Instead of having too much theology in our preaching today, we do not have enough, which shows that the preacher has thought deeply and with a fresh mind on the deep things of God. The preacher who habituates his audience to listening to themes peripheral or sensational will not hold many social strata of society in his services. It may be the rich and intellectual he holds. It may be the poor and ignorant. It will rarely be both for long.

Something is being done today in many protestant churches

to promote and enrich Christian worship. But one could wish that ministers and religious groups generally were more spiritually alert to this great need. The experience of Christian worship, when it is really entered into by an assembly met for worship, is a mighty amalgam under God to weld together rich and poor, ignorant and educated. This does not mean copying Rome. It does mean, however, that we give ourselves with open minds to the spiritual values of what happened recently on Chicago's lake front.

Round Hill, Va.

W. C. MACDOUGALL.

THE SUNDAY SCHOOL

Lesson for September 5. Lesson text: Exodus 33:7-16.

The Tent of Meeting

I KNOW an elder of a church, a man of exceptional education and spiritual experience, who nearly always begins his prayer at the communion table: "Lord, we thank thee for this place." No man that I know lives more independently of time or place than he and yet he speaks of the "place." There is a value in the place. During the construction of our new church building we considered moving for a time into a hall, but many people did not want to leave the old church. Recently I went back to my old home—how can I describe my emotions—the old place. The president of a college told me about his prayer-room. Into this room he goes every morning to gather strength for the exacting day. For years he has found that daily strength in that place. I remember the sense of desolation which came to me when the old home church, in which I had confessed my faith in Christ, burned down—the place was gone. One of the tragedies of our modern apartment-house existence is that our children grow up without being able to sing, "There's no place like home"—home may be any place.



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When one studies the customs of this ancient tribe of Hebrews, he is impressed, anew, with some of their excellent ideas. Here is one of them—"a tent of meeting," a holy place, apart by itself, where Moses went to talk to God face to face as to a friend. It is all very beautiful. Today we have our churches and very wisely we are giving more thought and study to their construction than ever before. We are building here in Pittsburgh, and are now in the busy midst of it. Yesterday we were studying stained-glass windows; today lighting fixtures with exquisite ecclesiastical designs, tomorrow we consider pews, while daily the stone structure grows before our eyes. What, for years, we had longed for is becoming a reality. Think of building a church for one's children to worship in! Think of constructing a house of God, so large, beautiful, altogether worthy that for decades people will find it a sanctuary and a place of inspiration! The entire membership thrills with the deep satisfaction and joy of such an enterprise. All over our country such churches are being built and thus God is honored and people blessed. God deserves the best; I believe in lovely and costly churches. They cannot cost too much nor be too fine.

Ruskin once said that he hoped the day would come when every town in England might have a marble church, so that God might be worshipped in the best. Last summer I went down into Wales to see just such a marble church. It was as nearly perfect as may be. A fond father had built it as a memorial to his son. That same day I saw the elegant library which Gladstone built for the clergy of his church. The place does, after all, make a difference. When men build cathedrals it speaks well for faith. Recently I visited the cathedrals now building in Liverpool, in New York and in Washington. It seems that we are in a cathedral age once more. In Columbus, Ohio, has recently been erected the most expensive and beautiful community church in this country, a perfectly appointed church, showing great faith and exquisite good taste. Without a doubt this is a church building age. People do not spend millions for things in which they are not interested.

The Israelites, however, worshipped in a tent until they had their temple, and we must admit of course that the worship itself is the important factor. A brilliant young man, who went wrong, told me that he began his downward journey the morning after he neglected his prayer at night for the first time. Afterward he came back and became a minister, and he always had a large appreciation for prayer. I do not believe one can go far in Christian attainment without a true and constant practice of prayer. Like Moses we must talk to God face to face as to a friend. Delivered from the crude ideas of praying, which we had as children, we nevertheless come into a vital communion with that Person to whom Jesus prayed. We listen as well as speak; if we are wise we listen more than we speak. I believe that God impresses us; he imparts his will today. Every large and ambitious program should be inspired by him. One of America's most powerful preachers, whose church is located in the heart of one of our throbbing cities, goes into his inner study each morning, and waits in prayer five minutes, before he opens his mail or starts upon his daily round. This is part of his secret of power. Another preacher goes into the mountains and standing on a peak reaches up his hands towards God and comes back having drawn immeasurable strength into his soul. Jesus went into the silence, then healed the crowd. We cannot hope to achieve large results without using the power of prayer.

JOHN R. EWERS.

Contributors to This Issue

FREDERICK W. NORWOOD, minister City Temple, London; author, "Moods of the Soul," "The Cross in the Garden," etc. Dr. Norwood is one of twenty-five distinguished British preachers who are contributing sermons to The Christian Century during the present year. This is the sixteenth sermon in the series.

FRED EASTMAN, professor Chicago theological seminary; contributing editor The Christian Century.

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"The pressure of modern life

is very heavy. The day is too short for the work that waits. It is not easy for the average person to find space for the essential rituals of cleanliness and exercise that are really obligatory. Where shall the time be found for even a few minutes of unhurried devotion? Yet of course one has to ask himself if there was ever a time when the world was not too busy to tarry for the tryst with God. Did not the saints of all the years have to set themselves with unceasing regularity to the exercises of the holy life? We always contrive to accomplish the things we really want to do. There are certain preparations for the day's work whose omission no exigency of time would excuse. Are the freshening and exercise of the spiritual nature of less moment than those of the body?"

This is a quotation from a recent editorial in The Christian Century, and is reprinted simply to call your attention to the fact that it is now time for every Pastor to decide to place 100 copies of THE DAILY ALTAR (by Willett and Morrison) in the homes of his congregation this autumn.

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The Christian Century Book Service : Chicago

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Returns from Evangelistic Work in India

Prof. Oscar M. Buck, who has been taking his sabbatical year in India, has returned to resume the chair of missions in Drew theological seminary, Madison, N. J. Dr. Buck, who was born in India, has spent his vacation assisting Dr. E. Stanley Jones in evangelistic meetings in that country.

Episcopal Rural Workers Adopt Recommendations

Ministers working in rural parishes of the Episcopal church held their annual summer conferences at Cornell university and the University of Wisconsin during July. Among the recommendations of the group which gathered at Cornell was one urging the serious consideration by diocesan departments of finance and boards of missions of the Indianapolis plan of central treasury for the payment of salaries of rural workers. The conference at Madison, Wis., held up rural work being done in the dioceses of Mississippi, Alabama and Texas as a model for the rest of the church. It was stated that the success which had attended the social service approach to rural church work indicated that ministers in rural fields should give special study to what might be called rural sociology.

Methodist Bishop Leaves Danish Prison

Newspaper dispatches from Copenhagen state that Bishop Anton Bast of the Methodist church, having completed his sentence of three months in prison, was about to leave Denmark for Paris. It is said that Bishop Bast will not exercise his functions as a bishop in his area, which includes all of Scandinavia, until an ecclesiastical court has passed on his case.

American Missionaries Die Heroes

Rev. R. G. McGill and Rev. J. W. Baird, missionaries of the United Presbyterian church working in Egypt, lost their lives recently by drowning while attempting to save a woman bather in Alexandria, Egypt. The two missionaries, who had succeeded in saving four girls, evidently were so exhausted by their efforts that they could not accomplish the rescue of the woman for whom they gave their lives.

Chicago Pastor Takes Florida Church

Dr. W. R. Wedderspoon, for ten years pastor of St. James Methodist church, Chicago, has left that pulpit to become minister of the Bryan Memorial Methodist church of Miami, Fla. Dr. Wedderspoon was a personal friend of Mr. Bryan.

Missionaries Urge Revision Of Immigration Laws

Dispatches from Japan state that American Methodist missionaries in their annual session there have passed a resolution urging the amendment of the natural-

ization laws of the United States in such a way as to make available citizenship to carefully selected Asiatics. Contrary to American opinion, these missionaries state that Japanese resentment at the exclusion act has not diminished, and that in order to carry on their work, the missionaries are forced to assure their Japanese friends that ultimately the United States will amend this legislation.

Mexico Seizes and Returns Episcopal Church

The Mexican government authorities on July 31, after making investigations, seized the Episcopal church of San Jose de Gracia, stopping public services on Sunday. The doors were kept open, however, in order that the faithful might indulge in private devotions, and on the Thursday noon following the church was returned for public services. Dispatches from Episcopal authorities in Mexico city say that "the attitude of the government

officials was entirely courteous and quiet prevailed." While detailed information has not yet been secured as to what prompted the officials to seize the church, dispatches in secular papers have suggested that there may have been failure, due to a misunderstanding, to comply with certain details of the regulations in regard to registration of churches.

Baptist Mission Board States Chinese Policy

The board of foreign missions of the northern Baptist convention in its annual report has this to say concerning its future policy in China: "Missionaries of the society are by no means agreed as to what attitude should be assumed toward the demand of the Chinese, nor is the board inclined to question the freedom of these workers in isolated places of service to determine whether or not they will remain at their posts if the special privileges they now have are surrendered.

World's Missionary Problems Discussed

FROM JULY 17-25 the committee of the International Missionary council was in session at the rest home of the Swedish missionary society near Rattvik, Sweden. Practically all of the regular members of the committee, as well as the officers of the council and a few consultative members, were present. Churches in Europe, the two Americas, Asia and Africa were represented. Dr. John R. Mott, chairman, who had just returned from an extensive tour throughout the Pacific basin, presided. Mr. J. H. Oldham, of London, one of the secretaries, was just back from six months in South Africa, Tanganyika, Kenya and Uganda. The representatives from Japan and China reached Sweden direct from the far east by the Trans-Siberian railway, while the representative from Brazil came directly by steamer from Rio de Janeiro.

Facing the problems of the world's mission fields as a whole, this group settled on certain demands as of immediate importance. The first of these was that new tides of spiritual life must begin to flow within the church before its missionary tasks can be fulfilled. The bishop of Salisbury greatly encouraged the committee by his account of certain spiritual movements now gathering vigor within the church of England. But with this as a preliminary and fundamental requirement, the committee listed more than half a dozen problems requiring new attention and action.

RELATION TO OTHER FAITHS

Foremost among these was the need for a world-wide inquiry into the relation of the Christian message to non-Christian systems of thought and life. Mr. Oldham is to explore the possibilities of such an inquiry and the lines which it should follow. Dr. Mott pressed the necessity of enlisting the sympathy and support of the new generation as the missionary movement has not yet succeeded in doing.

Conditions on several fields were reflected in the action setting aside Dr. Mott and the secretaries, Mr. Oldham and Dr. A. L. Warnshuis, to make a fresh study of Christian education on mission fields, and particularly its relation to national systems of schools. The need for a new Christian literature in many mission lands was again brought to the fore. And the question of devolution of authority from mission boards to indigenous churches came in for the major attention of the entire session. It was felt by the committee that the delay in really acting up to the requirements of this situation is producing a constantly increasing confusion and misunderstanding in the relations between churches on mission fields and administrative boards of missionary societies.

RACE RELATIONS TO THE FORE

The race question required close attention, the committee coming to the conclusion that most progress would be made through well-considered and strongly supported experiments at a few selected points. Africa, the Pacific basin, and the United States were the points picked as the most promising for these experiments in goodwill. The national Christian councils of India and China were insistent on the necessity for attention to the problems of human relations in industry, while the future of missions in Africa is said to be inextricably bound up with the question of forced labor.

The committee reached one important decision in calling a meeting of the full International Missionary council to be held in Jerusalem, March 19 to April 1, 1928. The membership of this meeting is not to exceed 200, which will include not only the stated membership of the council, but also an equal number of representatives from indigenous churches, and a limited group of specialists. It should be a memorable meeting.

The board takes the position, however, that a serious situation has arisen for Chinese missions and for the future of civilization, and that no other course is open to those who propose to look with sympathy upon the present aspirations of

the Chinese people for the free direction of their own national life than to trust themselves to the friendliness of those among whom they work. Any effort to meet the present situation by a display of force would be exceedingly deplorable."

Dr. Barton Corrects Cardinal's History

IT IS HARDLY SAFE for a prominent man to make unauthenticated statements concerning Abraham Lincoln as long as Dr. William E. Barton is in the offing. As most readers of The Christian Century know, Dr. Barton, when not filling his role as Safed the Sage, is one of the outstanding authorities on the life of the great president. Recently, Cardinal Mundelein, of Chicago, was reported in an address to have made the following statement:

"Again and again you will hear that Abraham Lincoln, perhaps our greatest president, was unfriendly to the Catholic church. This is not true. One of his close personal friends was a great French priest, Father St. Cyr, who first brought back to France such glowing accounts of Chicago. When Father St. Cyr came to say mass for Lincoln's stepmother, Mr. Lincoln would prepare the altar himself. Indeed, with his own hands Abraham Lincoln carved out six wooden chairs to be used at the mass. And if only I could find those chairs, I'd pay for them with their weight in gold."

Cardinal Mundelein was speaking on the basis of a statement which has been made many times. Dr. Barton has taken occasion to show how completely lacking is its historical foundation. In an article in the Outlook, and in an interview later given to the Western Christian Advocate, Dr. Barton gives the whole history out of which the legend grew.

STEPMOTHER A BAPTIST

"First of all," says Dr. Barton, "Father St. Cyr never celebrated mass in the home of Lincoln's stepmother, and he never prepared the altar for any such celebration in her home during the ministry of Father St. Cyr. But Cardinal Mundelein did not intend to lie any more than Father Chiniquy did, and his story is not without some elements of truth, as we shall presently discover.

"Sarah Bush Lincoln was by inheritance a Primitive Baptist. Her family belonged to the Severns Valley Baptist church at Elizabethtown, Ky., and the dates of their admission are of record. She did not join there, but when the Little Pigeon Baptist church was organized in Spencer county, Ind., and Thomas Lincoln joined by letter, she was immersed and joined 'by experience' June 7, 1823. She and Thomas took out letters when they left Indiana, the letters bearing date of January 10, 1830; but there was no Baptist church to which they could conveniently present them, and the preacher who ministered to that neighborhood was of the Disciples communion. In fellowship with that church both Thomas Lincoln and his wife died, and Thomas Lincoln's funeral sermon was heard, not alone by those present, but by neighbors within the range of half a mile.

"Abraham Lincoln had left his father's

home before Father St. Cyr was ordained or ever had celebrated a mass."

"Father St. Cyr," continued Dr. Barton, "was the first resident Roman Catholic priest in Chicago. John Mary Irenaeus St. Cyr was born in Lyons, France, November 2, 1803; was ordained in that country April 6, 1833; began his service in Chicago in October of that year, and in 1837 removed to St. Louis. It was while he was in this latter city that he made journeys up and down the Mississippi, and, coming to the head of the rapids opposite Keokuk, found a settlement that was largely Roman Catholic, and from time to time celebrated mass there. And perhaps the most devout of the Catholics was the woman whom he remembered years afterward as the stepmother of Abraham Lincoln, and she had a son, resident with her, just about the age of Abraham Lincoln, who is unquestionably the young man whom Father St. Cyr afterward remembered as having been Abraham.

"Who was this Mrs. Lincoln, and who was her son?

"She was Mary, daughter of Luke Mudd. Luke Mudd had removed to Kentucky, and his daughter Mary was married by Priest William De Rohan to Mordecai Lincoln, eldest brother of Abraham Lincoln's father, Thomas. She infused a strong strain of Roman Catholic blood into that branch of the Lincoln family, and this was strengthened when one of her nephews, Ben Mudd, married one of her daughters, thus doubling the Mudd influence in the family. Mordecai Lincoln rode from Kentucky to Illinois in the fall of 1830, and lost his life in the 'deep snow,' partly on account of the snow and partly on account of what he drank to protect himself from the storm. He died in December, 1830, and is buried in an unmarked grave in Hancock county, Illinois. His sons Abraham and James were already living there, and also his daughter Elizabeth, who married Benjamin Mudd, and in due time came Mary Mudd Lincoln herself to live among her children. There, too, came her younger daughter, Mary Rowena, who married George Nicely, and the youngest of all, Martha, who married Washington Neighbors."

CABINET-MAKER LINCOLN'S COUSIN

The Abraham Lincoln whom Father St. Cyr knew was, according to Dr. Barton, a son of Mordecai, brother of Thomas, father of the president. Mordecai had two sons, Abraham and Mordecai. Of the two, Mordecai was a cabinet-maker, and Dr. Barton actually possesses the ledger in which, under date of August 15, 1838, in enumerating a considerable list of work done for Peter and William McDonough, in charge of the Catholic church opposite Keokuk, Mordecai Lin-

(Continued on page 1071.)

Famous Scotch Preacher Dies

Dr. Andrew Wallace Williamson, perhaps the most outstanding preacher in the church of Scotland, is dead. Dr. Williamson was for 27 years one of the ministers of St. Cuthbert's church, Edinburgh. In 1910 he became minister of the historic

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St. Giles' cathedral. He was moderator of the general assembly in 1913; a leader of the movement for church union in Scotland and joint convener of the church union committee. By many he was regarded as the most outstanding preacher of the Scottish established church.

Veteran Teacher Retires At Crozer

After 32 years as professor of church history, Dr. Henry C. Vedder has retired

from the faculty of Crozer theological seminary, Baptist institution. President M. G. Evans thus becomes the senior member of the Crozer faculty.

Minister Accepts Civil Liberties Position

Rev. Elmo Robinson, until recently minister of the Unitarian church, Palo Alto, Cal., has been appointed director of the newly organized branch of the American civil liberties union with headquar-

ters at San Francisco. The California program of the union includes work for the repeal of the criminal syndicalism law, opposition to the bill requiring the reading of the Bible in public schools, and to anti-evolution legislation.

Judge Rogers, Methodist Lay Leader, Dead

Judge Henry Wade Rogers, of the United States circuit court of appeals, died on August 16. Judge Rogers was for ten years president of Northwestern university, Evanston, Ill., and for another ten years dean of the law school of Yale university, from which position he was appointed to the federal bench by President Taft. During the Chicago world's fair he was chairman of the world congress on jurisprudence and law reform. He acted for many years as chairman of the committee on judiciary of Methodist general conferences, in which position he did much to cast the prevailing interpretations of Methodist law.

Accepts Disciples' Secretaryship

Miss Joy Taylor, who has been educational director of the Y. W. C. A. in Indianapolis, has become head of the department of missionary education of the United Christian missionary society of the Disciples of Christ.

Bible Society Worker Dies

Rev. William F. Jordan, agency secretary of the Upper Andes agency of the American Bible society, died Aug. 7, at Washington, D. C. Mr. Jordan had a remarkable career, which included work as a Salvation Army officer in India, and director of the distribution of scriptures from headquarters in Havana, Mexico city, and Cristobal, Canal Zone.

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Let Churches Repent First, Says Canadian

WRITING in the New Outlook, weekly organ of the United church of Canada, the Rev. R. Edis Fairbairn holds that a thoroughgoing repentance on the part of the churches is essential before there can be any successful move toward Christian unity. Mr. Fairbairn says that there is no chance for reunion while churches debate their present doctrinal positions, without being willing to go back and examine these anew from the ground up. No church, he says, will ever be convinced of error by any other church.

NOTES AND BEAMS

"Without doubt," says Mr. Fairbairn after outlining the present situation, "some church or churches must be trying to extract the mote from the brother's eye, unconscious of the beam that hinders its own sight. Some church or churches are of a certainty betraying their Lord and frustrating his prayer, the while they stoutly argue their complete rightness and faithfulness. And there can be no smallest step taken towards the cure of the running sore of sectarianism unless and until they stop pointing the accusing, admonitory, corrective, hortatory finger, and begin to ask of themselves and of their Lord, as did the disciples in the upper room, 'Is it I? Is it I?'"

"How great a change this reversal of mental attitude would involve I do not stress. It would be such a marvel that faith in its possibility may well falter. It is surely among the things impossible to man, only conceivable as a manifestation of God. 'Repentance!' Yes, indeed! Repentance in the common sense of godly sorrow for sin; but still more urgently in the original sense of the new testament word *metanoia*—a transformation and re-adjustment of our whole attitude, mental and spiritual.

"There can be no complementariness, or comparative emphasis," says Mr. Fairbairn in reply to the claim that present divisions are complimentary, "in regard to the Roman claim to absolute authority in Christendom. It is either right, and to be humbly bowed to, or thoroughly wrong, and to be resisted in the name of the liberty wherewith Christ made us free from all ecclesiastical tyrannies. There can be no mere complementariness about the Episcopal assertion of the necessity of ordination at the hands of a bishop in virtue of some apostolic succession in order to a valid ministry, sacraments, and church. It is either correct, and to be conformed to, or it is an absurdity to be laughed out of court. Nor can there be any question of temperamental or esthetic preference in regard to the strict Baptist insistence upon immersion baptism for

adult believers only, as an essential condition of salvation. It is either true, and let us all forthwith pass under the water, or it is a slavish superstition foisted upon the free spiritual gospel. It is easy to sympathize with those Baptists who repudiate any necessity in connection with baptism, while retaining the particular form as fitting and so advisable. But it is hard to see any justification for maintaining church separateness on such grounds.

UNITED STUDY NEEDED

"Any dream of the reunion of Christendom shatters itself, at present, upon the rough rocks of these controversial imperatives. The possibility of overcoming them depends upon whether we can come together and study them together. For long enough we have been arguing them apart, and occasionally debating them together—long enough to have proved the futility of Christian polemic as a path to Christian union. The aim of such organizations as that of the world conference on faith and order is to get the churches to take this step and make this daring experiment of faith in each other's sincerity.

"I am impressed with the paramount necessity of a change of mental method and spiritual attitude amounting almost to a new birth, if the churches are even to approach the subject with any likelihood of worthwhile result. So few are found willing to re-examine their own case from the ground up. There is much question-begging. The usual tendency is to stand upon the very points at issue as though they were demonstrated and indisputable verities. 'The Catholic position is well known; when you are ready to accept it, we will welcome you.' 'Episcopalians cannot permit any tampering with the constitution of the church and ministry.' 'No Baptist would ever admit for one moment, . . . etc., etc. So it goes. Without this *metanoia*—this gospel shifting of the angle of approach, this correcting of the mental compass, this new birth in intellectual activity—what results are likely? There might be much interesting and, we trust, courteous debate. But the situation calls for a supersession of the debaters by the students. It is the happy exercise of the debating instinct that has brought about the present impasse."

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DR. BARTON ON LINCOLN

(Continued from page 1069.)

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 Leif the Lucky, by Clara Sharpe Hough. Century, \$2.00.
 You're on the Air, by Graham McNamee. Harper, \$1.75.
 Springs at the Gate, by Lillie Buffum Chase Wyman. Marshall Jones.
 An Outline History of China, by Herbert H. Gowen. Appleton, \$4.00.
 The Zoroastrian Doctrine of a Future Life, by Jal Dastur Cursetji Pavry. Columbia, \$2.50.
 Friends of the Caravan Trails, by Elizabeth Harris. Friendship Press, 75 cents.
 Musa, Son of Egypt, by Mary Entwistle and Jeanette E. Perkins. Friendship, 75 cents.
 The Romance of the Boundaries, by John T. Faris. Harper, \$6.00.



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